Davit Zedelashvili’s presentation covered the challenges of pluralism both in factual and normative terms in Georgia. He first outlined the specifics of pluralism in Georgia’s society, characterized by the dominance of Georgian Orthodox Church and the church serving as an umbrella for other social institutions such as family, kinship etc. He also explained historical and societal factors contributing to the current Georgian context. By examining the relevant jurisprudence of Georgian constitutional court, Zedelashvili argued that on constitutional level there exists very thin normative notion of state neutrality, which is unable to make sense or restrain the practice of Georgian political branches (close ties with the Georgian Orthodox Church including generous subsidies). On the other hand, Zedelashvili argued, the temptation to adopt thicker normative vision of pluralism risks the over empowering of the state against the society in a country which has recently (historically speaking) undergone the full totalitarian experiment as a part of USSR. In his concluding remarks, Zedelashvili stressed that normative theories of pluralism work best than there are favorable social conditions, especially the willingness of all diverse social actors to embrace it. For this attitude social forces and institutions need incentives and those incentives hardly ever exist for the dominant social group/institution. However, it is not impossible. Over time even dominant social groups may come to terms with pluralism, see it favorably and even enjoy these fruits. The possibility of well-ordered pluralistic society in Georgia depends in large part on the long social-political and constitutional process to this effect.